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WHAT
ARE THESE TWO
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ZECH 4:11-14.

R.M. SOMMERVILLE
EDITOR & FR. FRIETO
NEW YORK.

I WILL
GIVE POWER UNTO MY
TWO WITNESSES ----
THESE ARE THE TWO
OLIVE TREES ETC
REVI 11:3 4.

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No. November, 1902. 11.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

NOVEMBER, 1902.

11.

QUESTIONS OF THE HOUR.

WANTED: A RELIGION.*

Sir William McWorth Young.

I do not attempt to enter into those fundamental principles which underlie all mission effort. I take it for granted that we are all one in holding that Christ laid it upon His Church to evangelize the world. If I did not hold these main propositions, I should not dare to stand before you here to-day. Holding them deep down in my own innermost conviction, I propose not to enlarge upon them, but only to deal with some of those aspects of mission work which have come before me in my career in India as an official and as a layman.

First, as regards the workers. Permit me to say that I am proud of the service to which I belong. I believe that no country, no government, is better served than is India in every department of its large machinery. Noble have been many of the spirits who have worked for India in the official line. But I take off my hat to the humblest missionary that walks a bazaar in India, and that not merely because he belongs to a race in which are to be found the most conspicuous instances of heroism and self-sacrifice, such as Bishop French, Maxwell Gordon, and Robert Clark (with all of whom I had the privilege of being intimate), not merely because he is called

of God and has spiritual work to do, but because he is leading a higher and a grander life and doing a grander work than any other class of persons who are working in India. If the natives of India have any practical knowledge of what is meant by Christian charity, if they know anything of high, disinterested motives and self-sacrifice, it is mainly from the missionary that they learn it. The strength of our position in India depends more largely on the good will of the people than upon the strength and number of our garrisons; and for that good will we are largely indebted to the kindly, self-sacrificing efforts of the Christian missionary in his dealings with the people. Moreover, since England sent out her daughters to minister to Indian women, the debt of the State to Christian missionaries has been enormously increased. Want of sympathy between the rulers and the ruled is often said to be the principal defect of our administration in India. This want of sympathy was very largely removed by the utterances and the well-known sentiments of our late beloved Queen. The number of English women who have gone forth, during the last twenty years especially, have held up the most noble examples of Christian charity and sympathy. I can recall the names of some few officials in India of whom I could say that I was sure that they had the affection of our Indian subjects; but I can mention the

*Spoken at the one hundred and third anniversary of the Church Missionary Society, London.

names of many missionaries who are regarded with supreme affection by the natives of India. It is love which must pave the way for the regeneration of India, as well as for the consolidation of England's power. So the character and conduct of Christian missionaries in India have placed the administration under a debt of deep gratitude, and this should never be forgotten by those who are unable fully to appreciate their efforts in the cause of evangelization.

Next, speaking as an Indian official, I desire to bear my testimony to the value of the services rendered by Christian missionaries in the cause of the higher education. Standing in the position which it occupies, the Government is precluded from preaching Christianity or from being otherwise than strictly neutral in regard to institutions for which it is responsible. I am not one of those who think that the Bible could be taught in the Government schools. I do not see how that could be done otherwise than by the consent of the parents and guardians, or by an edict of the Government. The first of these would be hopeless of attainment. The second would be, as it seems to me, the employment of compulsory authority, which is utterly opposed both to Scripture and to good government. At the same time the spread of purely secular education is a terrible alternative, and it has been felt as such both by the Government and the people. Out of this dilemma has sprung the policy of encouraging and supporting denominational work by grants-in-aid from the Government treasury, subject to the fulfillment of certain educational tests. I believe this to be the right policy for India. The State is practically in no better position to teach education than it is to teach religion, and its policy is to withdraw from the higher education as far as may be possible consistently with main-

taining certain standards of secular education. The Christian missionary here steps in and enables the Government to fulfill its policy. The schools and colleges of Christian missionaries are to be found in most of the large centers throughout India. The teaching which is given in them leaves nothing to be desired. The people themselves are well content to send their children to the mission schools. In fact, they rather prefer them, partly because the standard of teaching is higher and the staff of supervisors superior, but also because there is moral and religious training given in those schools, and the native of India knows perfectly well how to appreciate that. Instances may occur in which sectarian animosity makes it necessary for the Government to establish an undenominational school next door to a mission school; but I can assure you that it is always with the deepest reluctance that anything of the kind is done. The mission schools have turned out some of our most valuable native officers. They have set a standard which has been of incalculable value to the Department of Education generally. It is, of course, open to all denominations to follow in the steps of the Christian missionaries and to apply for grants-in-aid, and Hindus and Mohammedans have done so to some extent recently; but Christian missionaries were the pioneers in this undertaking, and they stand far the first in the field. For this work they are entitled to the deep gratitude of the Administration. "Yes," some one will say, "this is all very well so far as regards education, but what about evangelization? Is the money which is being contributed for evangelistic work being spent upon education?" They say: "Are there converts made in these schools and these colleges? If not, how do you justify their existence?" That is a perfectly reasonable question, and one which has been

asked over and over again, and I believe that I may say fully answered. At the same time it has to be faced again and again, both on account of the conscientious scruples and opinions of those who raise the question, and because of the supreme importance of using money subscribed for the extension of Christ's kingdom to the best advantage possible.

To find the answer we must look at the history of educational development in India generally, and at its effect upon the ancient creeds, which is now making itself felt. Hinduism, it has often been said, is sick unto death, and as regards the educated Hindu and orthodox Hinduism this is true. I am well acquainted with a very large number of educated Hindus throughout the Punjab, and I do not think that I should do wrong to the feelings of any one of them if I were to say that not one of them is a believer in Hinduism. They are certainly not believers in orthodox Hinduism. The names of the Hindu gods are less to them than the names of those great reformers who have led movements within their bodies. They have not actually abandoned either caste or the *pardah* system; but I know that they will be quite ready to give them up as soon as others show them the way, and that they are perfectly well aware that both of these badges of bondage are doomed and must eventually become extinct. I had thought of saying a few words about the Brahmo Somaj, the Arya Somaj, and the Mohammedan movements, but I can only sum up what I wished to say in regard to those movements by telling you that there are hundreds, and even thousands, of educated youths who are being turned out from schools and colleges—not only the mission colleges—with their ancient faiths shaken, and their minds quickened and ready to receive the truth; believing, I think, almost universally in one God, but not hav-

ing an idea how to approach Him. "Wanted: a religion!" is the cry of this large multitude; and as education extends and permeates our vast agricultural community, who at present are content to remain in ignorance and orthodoxy, the ferment will be increased a thousandfold. "What will the end of it be?" is the question that is asked all round. Yes, what will the end of it be? We know what the end of it is to be. The Kingdom of Christ is to be uplifted in India as throughout the whole world. But meanwhile what are we doing? How can we best minister to this great movement? How can we best take advantage of these great crises and introduce the leaven of Christianity into the ferment which is going on among the educated classes? The work which is being done in the mission schools and colleges supplies an answer, and I believe a most important answer, to this most momentous question. In every such school the Bible is daily taught and explained. When they leave the schools the youths all have a thorough knowledge of Bible truth, and in many cases they are well disposed toward it. The whole thing is completely above-board. The parents know perfectly well what their children are being taught; but, as I have said before, they prefer the mission schools to the Government schools. There is not much apprehension lest the youths should be converted. The native has an idea that he can always intervene at the last moment when baptism is contemplated, and prevent that *dénouement*; and as long as there is no outward change in the position and the status of his son, the parent does not care how much or how little he learns of Christianity. It is by means of the missionary institutions, in most of the important centers of India, that the leaven of Christianity is being introduced into the education of the

rising generation. It is the only Christian influence permeating this great awakening of India which operates from within; and its value is simply incalculable. Seventy-two years ago that prince of missionaries, Dr. Duff, initiated the policy of employing education as an evangelizing agency; and he prophesied that the ancient faiths of India would be exploded by its means. The prophetic vision is well-nigh fulfilled. Another great Scotsman, Dr. Miller, of Madras, has recently indicated—more powerfully, I think, than any one else—the value of mission schools and colleges as auxiliary agencies for turning the current of educated thought in the direction of Christianity. And my own experience in relation to the schools and colleges of the North amply corroborates this view. We have been behind our Scotch and American brethren in this department of missionary work; and I shall be deeply thankful if any words of mine should lead some impetus to the educational work of the Church Missionary Society.

I have touched on these two matters—the lives of missionaries and their educa-

tional work—because they have been the subjects which have come principally before me in my official position; but I would not be understood as placing them first among the agencies in mission work. The simple preaching of the gospel of Christ by persons whose lives are ruled thereby must ever be the highest and most spiritual form of Christian labor. May God greatly increase the number of evangelists, both English and Indian, and especially the latter! I have indicated that there is abundant scope for the less gifted to render faithful service to their Master. An enormous number of persons of position go out every year to India to examine its systems, its races, and its antiquities, to kill its tigers and to scale its mountains. Can there not be found an army of well-educated and intelligent and Christian-minded people to take up this work in India? When the English Church and nation fully rise to their responsibility in this matter, we shall have no more minor chords in our mission reports; but great will be the company of the preachers, and God's treasury will be full to overflowing.

At a meeting in Calcutta a distinguished native Christian said, "The greatest good has been done to India by Christian missions, and the people of this country owe a deep debt of gratitude to missionaries and missionary societies." In one mission a Hindu gentleman was impressed with the fact that the Christians, who are admittedly the poorest and lowest class in the country, are, in spite of famine, opposition, and even persecution, increasing in numbers and influence. He could only explain this on the ground of the high moral teaching and the goodness of which Christianity is the expression. Similarly in another mission a Mohammedan magistrate testified that Christianity is the only religion which can raise up the poor people of the district. He said, "Hinduism is useless for this. Though I am partial to Mohammedanism, that religion can not raise them. This can be done only by Christianity."—*Missionary Intelligencer*.

To be a Christian is not merely to save one's own soul, but to discharge one's duty to the world; it is to be part of an organism with which we suffer and with which we triumph; it is to be an adherent of a great cause, and to prove loyal to a divine leader.—*James Stalker, D.D.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—Under date of Oct. 3, Miss Maggie B. Edgar writes: Our schools have begun work, and are falling into the usual routine. A few stragglers among the pupils are not in yet, prevented by sickness chiefly. Miss Wylie opened the girls' school on Thursday, Sept. 18, and I opened the boys' school on Tuesday, the 22d. As it was the 6th of September before I reached home, it hurried me somewhat to get provisions laid in and cleaning done by that time. But the children were impatient, some seeming hardly able to wait till the appointed day, and came before I was ready for them; so it seemed best not to delay resuming work any longer. We have the usual number of pupils, and the people who were disappointed are as many as those whose children were received. It is distressing work having to refuse so many children. * * * The fortunate ones have begun their studies in good spirits, and most of them seem in better health than is usual at the end of the summer. * * * Although the schools are closed two months or more in the summer, the missionaries do not get much real vacation. There are always repairs and cleaning and odds and ends of work to be attended to, that cannot be done in school time, and cares and responsibilities that never lift. I doubt whether there is a missionary in the Cyprus, Mersina or Syrian field who has had a real vacation from work this summer except myself, and I got it only by leaving the country altogether for a little while.

This week we have had the pleasure of the presence of Mrs. John Crawford and Mrs. Stewart Crawford, of Damascus.

They are Miss Wylie's guests, but we all share the pleasure of their company. Mrs. Stewart Crawford has not been here since just after her marriage. She is warmly welcomed by our people, who knew her when she was our associate here.

MERSINA, ASIA MINOR.—A letter from Rev. R. J. Dodds says:

The weather is now intensely hot and the heat is increased by great fires in the mountains.

I have a number of invitations from the Fellaheen to visit their villages, and I hope to do so as soon as the extreme heat passes. I had recently a visit from a distinguished sheikh in Tarsus, and a visit from three young sheikhs—two from Kora Jallas, and one from Kozon Lee, where he is teaching, but his home is in Adana. Two of our teachers kindly helped me entertain them. We spent the time in religious conversation, and did our best to instruct them. One of these young men is chief of his village. His brother, Sheikh Ibrahim, had made me a visit a short time before. He has since been taken away for military service.

The schools are in full blast. The attendance is consequently increased at our religious meetings—e. g., last Sabbath there were 167 in Sabbath school.

There is almost a famine this year in both Tarsus and Adana, especially the latter place. It is very hard on our work. Many poor people flee away from hunger with little hope of bettering their condition, and even if they find bread to eat elsewhere, they have to undergo persecution from the Moslems.

This summer I had a number of friendly arguments with the Russian postmaster of Mersina. He is called a Protestant, but

is quite an infidel in his views. He is off for a four months' vacation now. He went away professing to be somewhat shaken in his views. He promises on his return to examine the evidences of Christianity more carefully.

Writing Oct. 2, Mr. Dodds says:

We had a day school and a Sabbath school and a prayer meeting all regularly conducted this summer in Guzne, under direction of our teacher and evangelist, Machail Leuttoof. Meetings were well attended. After the opening of the schools here in Mersina, Machail being here for his work in connection therewith, his wife, the first Sabbath, collected the school children and taught them. After that the neighbors, several families, gathered every evening and every Sabbath day for prayers. An old man, Iskander Lotobani, read the chapters, and our watchman and caretaker of the place, Simaan Kojja, a member of the Suadia Mission, prayed. This shows the influence of a good earnest woman.

Two days later Mr. Dodds writes:

Rev. S. H. Kennedy and his wife arrived here this morning, returning to their field. They are to take up work in Alexandretta. Mr. Kennedy looks well and has evidently been much benefited by his vacation.

This morning I had the pleasure of meeting a number of friends in a tailor shop—Maronites they were. We had a good conversation on the subject of purgatory and the forgiveness of sins. A few days ago I met with some of the brethren in the home of one of our members. It was by appointment to see if anything could be done toward ameliorating the condition of some of the poor. We had a Scripture reading and prayer; one of the neighbors came in to the worship.

Yusuf Batar, speaking of the effects of the gospel, said: "Since my conversion I find myself changed in many respects and unable to do many things which I formerly regarded as indifferent." He said: "My employer said to me some days ago, 'You will neither work nor receive wages on the Sabbath day; one would think you had joined the congregation' (meaning the Protestant congregation), and I told him I had." "By their fruits ye shall know them."

CYPRUS.—The British and Foreign Bible Society has the following reference to our work in its report for the year ended March, 1902:

In this island our circulation has more than doubled, compared with the returns for 1900—the sales being 721 copies in eleven languages, of which 507 were in Greek. This gratifying result is chiefly due to the colportage under the superintendence of the Rev. Henry Easson, of the American Reformed Presbyterian Mission. His two colporteurs, for whose support the Mission receives an annual subsidy of £50 from the B. F. B. S., circulated 589 copies, against 250 in 1900. The remaining 133 volumes were sold partly to the Mission for its own use and partly from the depot at Larnaca, the charges for which are also largely defrayed by our Society.

In so illiterate a land as Cyprus, where merchants, monks, and village priests are often unable to read, we cannot expect to see a large number of Scriptures purchased, and it becomes an important part of a colporteur's duties, among such a population, to read the Scriptures to them. As a rule, Mr. Easson's colporteurs found the people friendly and attentive both in the cities and villages, though now and then opposition occurs, and, in some cases, is even instigated by Greek priests. On

the other hand a Cypriote chief called a meeting of villagers to hear the Scriptures read and explained; while others, turning a deaf ear to their priests, have espoused the cause of the colporteur, and have insisted on a fair hearing for his message. In this way, last year, the good news of Jesus Christ has been brought near to several thousand persons in over a hundred villages. It is the general impression of the colporteurs that "the common people like to listen to the gospel, and acknowledge that they do not live as it requires." They are hearers but not doers of the Word.

On returning to Latakia Miss Edgar was at Cyprus a few hours. She says: This was my first opportunity of seeing anything of our Cyprus work and of course I only had a glimpse. Dr. Moore is living this year in the town, and quite convenient to the sea. Here he has gathered the school and his dispensary and his dwelling all in one building. Otherwise I should think he could hardly have managed the work alone. Dr. and Mrs. Moore drove out with me to see the new church. I think it just as neat and convenient a building as can be. That little church stands for a good deal in Cyprus. I hope there will always be some one to preach the Word of Life within its walls. It is a great pity there is no one ready to take care of the work in Cyprus when Dr. Moore leaves for his furlough. It will surely be a great disadvantage to the work for the island to be left without a missionary.

CHINA.—A cable, received Saturday, Oct. 25, announced the safe arrival of our missionaries, Rev. and Mrs. J. K. Robb and Dr. and Mrs. J. M. Wright, at Hong Kong. As a letter dated Oct. 3 reported them within a few hours of Honolulu,

they must have had a prosperous voyage.

The Presbyterian Missions in Manchuria, now united under the direction of the Irish Presbyterian and the United Free Church of Scotland, give the following statistics of the native church for 1901: "Chinese pastors, 2; elders, 27; preaching chapels, 37; churches, 20; places of prayer, 102; Christians who did not recant in time of persecution, 6,639; who recanted, but have been received back, 3,300; inquirers under instruction, 1,025, the total being thus 9,939 baptized Christians and 1,025 inquirers. Baptisms during the year numbered 127—36 being men, 13 women, and 78 infants. There are 27 Christian schools, and church collections amounted to \$2,333.42 silver."

"It is to the honor of the Chinese Christians," says the official report, "that after a severe persecution, in which some lost their lives and many had to flee for safety, while fines were levied from even those who recanted, and marriageable girls were kidnapped, so many have remained steadfast, and so many more have sought readmission into the Church, professing penitence for having denied the faith. Others are probably still waiting until it seems safe for them again to make open profession of their faith."

When news came from Ichang last year of men coming in crowds to be baptized, when within a few months nearly 400 were received and the number of the Church was doubled, many thought that after the tidal wave would come a sudden ebb. Some feared, fear still, that the receding water might drag back part of the multitude that was being saved. But those that watch the tide mark no fall. It still flows. Again Mr. Deans writes of his visits to the country round about Ichang, and tells that in the three months of

March, April and May, 126 Chinese have been baptized into the name of Christ. Of these, 100 are men.

Mr. Deans tells in his last letter of sailing down the River Yangtse from Ichang to call at five towns on the bank. "Everywhere the gospel is spreading like wild-fire. Wherever there is a Christian there is a center of a growing church. At Itoo, thirty miles down the river from Ichang, I had an examination of inquirers, who were not only dwellers in Itoo, but came also from three villages around. Down the river we sailed, and after fifteen miles, as we approached Tsi-kiang, we saw the Christians and inquirers—there are ninety-two inquirers—waiting to receive us. In the evening, after a walk of about a mile through streets and lanes, I reached the house of a Christian farmer, where we had a most encouraging meeting, about 100 being present.

"Still along the Yangtse five miles we came to a busy market town, Yangki by name. Crowds lined the river bank to see the foreigner. *I had never been here before*; but here were a few Chinese Christians, and here were eighty-two seeking to be joined to the Church.

"From that place we went fifteen miles up a tributary of the Yangtse to Singtsi. When we met in the evening there was such a crowd inside and such a throng outside that I feared the front of the building would collapse with the pressure of the swaying multitude. So great was the clamor of those outside seeking to get in to listen that I found it hard to make myself heard at all. But the house stood fast and the people did hear."—*Life and Work*.

A missionary of the London Society thus explains the recent disturbances in North China:

The levying of the indemnity tax was the official explanation of the disturbances,

but the corruption and incapacity of the officials were the real cause. From what I can gather, the officials have in some cases been making as much as 70 or 80 per cent. for their own pockets in the name of the "foreign indemnity." It is not to be wondered at that a people already oppressed almost to the limit of human endurance—even Chinese endurance—when squeezed like this in the name of the foreigner, protest in the only way they know how. Such troubles may occur again, anywhere, so long as the people are so absolutely at the mercy of the officials. It will take a long time for "New China" to gain the ascendancy; meantime we must press forward with *our* work, so that the Christian element may have a large influence in the development of the country. Whatever may come of them, the opportunities now before us are certainly such as never occurred before. The only question is—*Will the home churches prove equal to the demands thus made on them?* Foreigners are pouring into China, bent on making fortunes out of her great mineral wealth and other resources. Will not the Church of Christ rescue China's other "precious stones"—the jewels for which He died?

JAPAN.—The following items are taken from the Report of the American Baptist Missionary Union for 1902: Under its care are 8 stations, 53 missionaries, 30 churches, 2,213 members, 328 added on confession of faith. All the statements from the missionaries are bright with promise of success. The one feature of the work which has attracted world-wide attention is the continuance of the revival movement which began a year ago, called by the Japanese "Taikyo Dendo." It sprang from the people themselves rather than from the missionaries. The Holy Spirit moved the Japanese to give them-

selves to prayer for their own country and its unsaved millions. They adopted two mottoes, which give a fitting index to the spirit and results of the movement: "Our land for Christ," and "Not by might, nor by power, but by My Spirit, saith the Lord." In this spirit they rallied their membership, marched in procession to their various places of meeting for prayer and preaching, and the result has been a spiritual awakening among Christians of all denominations.

In his statement to the Union, Dr. Bennett, of Yokohama, says that it is not possible by statistics to give any idea of the work accomplished. He notes, however, the estimate of the committee "that the total number of those who at the meetings gave in their names as inquirers or converts, would be approximately 20,000 for all Japan; and, even if we cut this down by half, we still have a grand total of 10,000 souls within this one year earnestly pressing their way, often through difficulties we foreigners can hardly appreciate, into the Kingdom of God, while many of them are already feasting on the good things of the kingdom."

Dr. Bennett further reports that it is safe to say there never were before so many Bible readers in the country, and it is probably equally safe to say there never was before so much Bible study on the part of Bible readers. He also estimates that over 11,000 students listened to Mr. John R. Mott, secretary of the World's Student Christian Federation, and that perhaps 1,500 expressed a deep interest in the matter of personal religion. Then, to show that the attitude of the secular press toward Christianity is gradually changing or has changed for the better, he quotes the following paragraph from an editorial in the *Yoraza Choho*, one of the most largely circulated dailies, and printed at the great capital of the nation: "To-day

the year closes. Who is there who does not feel particularly humiliated on this particular day? Who is there that can look backward over the closing year with pride and satisfaction? Did we carry into effect even a thousandth part of many a good resolve we made at the beginning of the year? How far did we fulfill our duty to God and fellowmen? Oh, the unendurable weight of shame! But let us not indulge in these idle meditations. It is useless to brood over the past, regretting over what can never be recovered. Better let us be up and doing! If we could not do what we had hoped to do in the closing year, let us endeavor to do it in the coming year. * * * Time is fleeting, and with the close of the year we are a step nearer to the throne of God, before Whom we must give account of what we have done in this world for truth and humanity."

AFRICA.—The following items are taken from the American Baptist Missionary Union's report: Under its care are 7 stations, 34 missionaries, 8 churches, 3,099 members, 612 added on confession of faith. Speaking of the work at Banza Manteke, an important station in the Congo Free State, Rev. H. Richards says that the regular meetings have been well attended. We hold union and communion services twice a month, and at these gatherings there have been very large congregations, taxing all our accommodation. These are times of work, blessing and praise, and are enjoyed by all. Many members have to leave their homes on Saturday to be in time for the Sabbath service. There was a net increase of 201, making a present membership of 1,641.

Mr. Thomas Hill, writing from Lukunga, where there is a membership of 457, an increase of 174 on confession of faith during the year, gives the following

items of special interest as indicating the power of the gospel: Early in the year one of the State native chiefs so persecuted one village that wanted to hear the gospel that they were afraid to listen to the good news, but the Lord brought the word to the chief's own household, and rewarded him by converting his son. At Kinsadi many of the people have turned from idols to serve the living and true God, and to wait for His Son from heaven. They brought their idols and threw them at the feet of the teacher, saying: "We have no further use for them, and we want to worship God." At Mbanza Nsanda a convert took his fetishes from his neck, destroyed and threw them away before the people, who had assembled to hear the Word.

The Board of Foreign Missions of the Presbyterian Church in the U. S. A. for 1902 gives us the following items: There are 6 stations in West Africa: Baraka, on the Gaboon River near the equator and ten miles from the sea; Benito and Batanga, 92 and 170 miles north of Gaboon; Efulen, 70 miles southeast of Batanga; Elat, 75 miles east of Efulen, and Lolororf, 90 miles northeast of Batanga, and headquarters of the German Government in the Ngumba country. Full statistics are not given, but at all these stations the work seems to have been carried on in all its departments with some encouraging features. The special effort, however, that was begun a few years ago to reach the dwarfs will not be continued, Miss Margaret MacLean, of Glasgow, who had generously borne the expense for six years, having decided to withdraw her support, as there is no promise of such an extensive organized effort among those people as was hoped at one time. According to the report, these little people, being very shy and migratory, seek their abodes in out-of-

the-way places off the main highways, and usually take a very speedy departure on the approach of a stranger. On one occasion, however, they received Rev. Melvin Frazer, who came upon a village of them on one of his itinerating trips, and allowed him to preach, fixing a seat for him on a pile of sticks. There were fifty-four in all. They seemed to have little idea of God, but were much interested in the story of Zaccheus, the little man who climbed a tree to see Jesus. There were many children among them. They all seemed impressionable and responsive, had a kindly bearing, and seemed clannish and fond of each other. Aside from this encounter, very little was accomplished for the dwarfs during the year, as the fewness of the workers has prevented that constant iteration which is necessary in order to find them, and even then they are by no means easy to find.

The war in French Congo hindered the advance of missionary work last year, and there were not so many converts as were hoped for from the number of catechumens. Nevertheless, there have been seventy-two adult baptisms in the year and 269 new catechumens received for instruction. These figures alone, for such a year, show what deep roots the work is striking in the hearts of this people. "Our catechists and teachers have not all been equal to the difficulties of their task. Many show lassitude, and the struggle is not over between the desire of gain and the consciousness of the call of God and duty. But we should be ungrateful if we said nothing of the encouragements which we have received. If many have fallen, many have stood firm, and it has been proved to us how deeply the gospel has already penetrated the mass of the people whom we reach along the river. Our work now is to instruct our converts better, to develop

them intellectually and spiritually."—*Journal des Missions Évangéliques.*

MADAGASCAR.—*The Chronicle* of the London Society contains the following report from one of the Norwegian missionaries at work on that island:

Never since we began our work in Madagascar has our labor had such glad result as now. The people flock to hear the message of God as they never did before; it is not only on Sabbaths that they gather in the churches, but once or many times in the week; there are even places where they meet every day for worship in the churches, generally in the morning from six to seven, which is the best time

for the Malagasy, before they begin their day's work. It is very encouraging to find the churches, so early in the morning, often almost filled with attentive worshippers. Our pastors are out almost daily at such meetings, often at two places every morning; and by the time they have breakfast and rested a little, they have to go out again to candidates' classes, to visiting the sick, or to the schools. A pastor said to me one day: "A little while ago we were so glad when we had three or four candidates for baptism in each church; now it looks as though all would become Christians, if we only had enough teachers competent to instruct them."

In all the world there are 558 foreign mission societies and 18,000 workers on the field. There are 1,500,000 communicants and 4,500,000 adherents. Twenty million dollars is spent annually for this work. These statistics are given in round numbers. So rapid are the changes in this work that the latest statistics need revision by the time they leave the press. Yet there are still about 1,000,000,000 heathen in the world to-day. You say the above is a small showing. Apparently it may be. But the work of foreign missions is not to be judged simply by the converts made. The heaven is at work. The influence of Christian life and teaching is a silent force, but it is doing wonders to overthrow hoary systems of error. The pervading influence of Christian schools; the circulation of Christian literature; the 350,000,000 copies of Scripture in reach of 500,000,000 heathen; the persuasive power of the ministry of healing, by means of which the heart is opened for the gospel by giving relief to the suffering body; and, above all, the almighty, pervasive power of the Holy Ghost, working in and through all these means, constitute a force the potency of which is simply incalculable.—*Review of Missions.*

The *Journal* of the Austrian Evangelical Church, the organ of the "Los von Rom" movement, states that the number of conversions to the Evangelical Church in 1901 was more than 6,000, while in the previous year it was 4,516. During the four years in which this movement has been going on, the number of converts in Austria alone, without taking into account the similar movement in Hungary, has amounted to more than 21,000. In 1901 thirty-eight evangelical churches and stations were founded, thirteen of which were in Lower Austria, Styria, Carinthia, and the Tyrol, provinces which have hitherto been known as citadels of Catholicism.

—*Il Bollettino della Chiesa Valdese.*

Whoever goes to preach the unsearchable riches of Christ among the heathen, goes on a warfare which requires all prayer and supplication to keep his armor bright.—*Dr. Moffat.*

AT HOME

ALLEGHENY, PA.—Attention is called to the following items from Central Board:

Financial Statement—

	On hand Sept. 1, 1902.	Receipts.	Expendi- tures.	On hand Oct. 1, 1902.
Domestic Mission	\$114.37	\$84.37	—	\$198.74
Southern Mission	1,983.47	32.35	\$151.66	1,866.16
Selma Building Fund	488.50	328.96	24.72	792.74
Chinese Mission	415.14	2.50	10.00	407.66
Jewish Mission	62.38	185.66	50.00	198.04
Sustentation	216.77	22.66	—	239.43
	Overdrawn Sept. 1, 1902.			
Indian Mission	142.63	730.69	116.66	471.40

Domestic.—The most satisfactory reports from the clerks of Presbyteries ever received, were those forwarded to the Board and read at the meeting on the third Wednesday of October. The new blanks answer the purpose intended. Only three congregations, one settled and two unsettled, failed to report to the clerks of their Presbyteries. Distribution of amounts reported earned was made.

Southern Mission.—On account of the death of the owner, the property adjoining that of the Mission cannot now be had. Another opposite can be bought. It is larger and well suited for our purpose. It will cost more.

The school opened with an attendance about the same as in previous years. The increase in tuition has not had any perceptible effect on the attendance. Miss Fowler, of Cedarville congregation, has entered upon her duties. The vacancy occasioned by the resignation of Miss Blanche George has been filled by the election of Miss Mary Wilson, of the Pittsburg congregation. The industrial department has been started. A suitable person has not as yet been found to take charge of the boys. Until such a person is secured the work will be greatly crippled. This is a most inviting field to a thoroughly consecrated, competent man. Is there not one such ready to offer his services?

The Corresponding Secretary was instructed to write a letter of sympathy to the parents of Miss Blanche George, who has died since her resignation as a teacher was received. Miss George was a consecrated and successful worker in the Mission. To the very last she manifested a deep interest in it. To her it was a sore cross that failing health prevented her returning in the fall.

Indian Mission.—Miss Lilly McKnight, of Geneva congregation, has been appointed to this Mission. Friends have arranged to defray all the expense, thus increasing the force without any additional outlay by the Church. The attendance of scholars is 46. At the preaching service on the Sabbath, the audiences are large. Mr. McMillan is giving good satisfaction. He is quite a favorite with the boys. The hospital is approaching completion. It is expected it will be ready for occupancy by the time the Presbytery meets.

Chinese.—A letter was received from the scholars thanking the Board for the contribution of \$10 to help defray the expenses of the school. They express their intention of carrying on the work as well as they can themselves. An appropriation of \$10 was made.

At an adjourned meeting of the Board, held Monday, Oct. 20, Miss Etta Thompson, of Miller's Run congregation, was appointed assistant matron at the Indian Mission, and Mr. Reed was authorized to purchase the property in Selma opposite the Mission building for mission purposes, and also to employ on trial some one to take charge of the boys' industrial department.

Friends who have subscribed to the industrial work and have not paid their subscription, should do so at once, as the money is now needed, and the Board does not wish to go in debt.

J. W. SPROULL.

BROOKLYN, N. Y.—The communion in Brooklyn was held Oct. 19. Rev. Samuel J. Johnston assisting. There were seven accessions: three on certificate, two who brought letters from the Congregational Church and assented to terms of communion, and two on confession of faith. The work is reported as very encouraging this fall.

BLOOMINGTON, IND.—Resolutions by the L. M. Society of Bloomington, Ind.:

For the second time in the last year death has entered our little missionary circle, and claimed another of our members; and again we are reminded that this is not our abiding place. Mrs. Rachel Russell was called to her heavenly reward Aug. 2, 1902, after a three weeks' illness. In her removal our Society has lost its oldest member, she being 80 years of age. She was a charter member of our organization.

As a Society we wish to place on record our esteem for her who has gone before.

Mrs. Russell was peaceable and unassuming in her life. She was an affectionate mother, a kind neighbor, and a devoted Christian; she claimed a large circle of friends, because of the unselfishness and kindness of her disposition. She was especially devoted to the Missionary Society, seldom absent from a meeting, and never without a good reason. Her presence was always counted upon. She also gave liberally and cheerfully of her means toward the support of our work. We shall miss her greatly. She leaves one daughter and two sons, who "mourn not as those who have no hope."

Whereas, God in His providence has again visited our Society and taken from us a faithful member,

Resolved, That we bow in humble submission to Him who doeth all things well; seek to be more earnest in our efforts to

serve Him, and endeavor to cultivate more of a missionary spirit among ourselves and those about us. That in some way we may do a little toward extending the Kingdom and work of Christ in the world, and may, when our call comes, be able to render our account with joy.

That we extend our sympathy to the bereaved family, commending them to the care of Him who said, "I will not leave you comfortless."

That a copy of the resolutions be sent to our Church papers and recorded in the minutes of our Society.

MRS. MAGGIE BOYLE,

MRS. HADDIE FARIS,

Committee.

NEW YORK.—The second Sabbath of October was communion Sabbath in Third New York. "The pastor," writes Dr. Foster, "was assisted by Rev. S. R. Wallace, whose preaching of the gospel was very earnest and very helpful. The attendance was very good. Six names were added to the roll."

On the same Sabbath, communion was held in the Fourth Church. "Dr. David McAllister, of Eighth Street, Pittsburg, Pa.," writes the pastor, Rev. J. A. Blackwood, "brought to us messages of a most masterful and helpful character. It will be a season long to be remembered in the spiritual good experienced by those present. The three elders present were kindly assisted by Mr. Henry O'Neill, of Thirty-ninth Street Church."

The Supper was administered in Second New York on the following Sabbath. The assistant was Rev. J. R. Thompson, of Newburg, N. Y. His discourses and addresses were rich in gospel truth and in every respect suited to a communion season. Rev. S. R. Wallace was also present on the Sabbath and addressed a Table from the words, "He loved them to the

end." The day was fine and the house was filled with attentive hearers, both morning and evening. Many members were absent for different reasons, but chiefly because of ill health and infirmities incident to old age. There were, however, 234 at the Table of the Lord, including five visitors from sister congregations. There was an accession of fifteen.

Since the spring communion, only one had passed away. After many years of severe sufferings, which were borne with quiet resignation to the will of God, Mrs. Isabella Robinson fell asleep Friday evening, Aug. 22, 1902. Assuredly in her case it was rest in the Lord, Whom she loved above all others. Helpless for years and consequently unable to wait on public ordinances, she never lost her interest in the work of the Church, and found courage and comfort in the private reading of the Word and prayer. To visit her during her prolonged illness was a benediction to minister and other friends. Poor in this world, but rich in faith, she is now with Christ.

On Wednesday, Oct. 22, an election was held in the Second Church, which resulted in the choice of Alexander Adams, Joseph Hamilton, Stewart S. Casey, John A. Mc-

Ilvaine and James Dow, Sr., as elders.

PARNASSUS, PA.—Died, Sept. 9, 1902, James Copeland, son of Mr. and Mrs. D. A. Boyd, of Parnassus congregation. James was born June 17, 1896, and early in the morning of Sept. 9 the Master called him. His parents, who desired him to live and serve Christ, are comforted because God says: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord: whether we live, therefore, or die, we are the Lord's." Little James was a good boy. He gave evidence of genuine love for the Saviour, and was deeply meditative for his years. It was evident the Lord was preparing him to go, for he not only realized that death was near, but said he was not afraid to die. About two hours before his death he asked to be lifted from the bed to his knees to say his prayers. Although so weak that he required to be supported, he repeated in broken sentences the Lord's Prayer. He then lay peacefully until his summons came. He has been plucked as a lily from the Beloved's garden below and transplanted in that garden above where he will bloom forever.

F. M. WILSON.

LINCOLN, NEB.—In an opinion handed down last night (October 10, 1902), the Nebraska Supreme Court declared that the reading of the Bible, supplication to the Deity and singing of sacred songs in the public schools of the State are prohibited by the constitution.

All of the justices of the court concur in the decision, voicing, they say in their comment, not their individual opinions, but the law as it is written.

The Bible is not an iron safe to be opened by those who are keen enough to discover the combination; it is rather a rare and delicate flower that must have a certain atmosphere before it can be induced to unfold its petals and diselose its honey cup and share with you its sweet perfume. The atmosphere of the book is the atmosphere of prayer. When you have entered your closet and opened the window toward Jerusalem and felt the heavenly breeze fan your cheeks, then the dull pages are transformed into a living voice and the book becomes indeed the word of God.

—*Lutheran.*

MONOGRAPHS.

MISSIONARY LIBRARY.

The General Secretary of the proposed Presbyterian Circulating Missionary Library of the Pittsburg Presbytery desires to call the attention of the societies to recommendation 4th of the report of the Plan of Work Committee adopted at the Ladies' Presbyterial in 1901.

"Recommendation 4th.—That as it is impossible to have a comprehensive idea of the great work being done by the Church in the foreign and home fields, without an acquaintance with mission literature in general, we recommend a system of exchange of books on the subject of missions, and in order that it may be carried out, we recommend:

"(a) That a secretary be appointed at this meeting whose business it shall be to arrange for the distribution of the books.

"(b) That all the societies and bands be requested to forward to this secretary a list of the books they are willing to have used in this way.

"(c) That the general secretary make out a list of such books and send it to the secretary of each society and band, who shall call the attention of the members to it, and keep it for reference.

"(d) That when a book is wanted, the secretary of the band or society shall write to the general secretary, who in return shall forward the application to that society or band in whose library the book is, and who shall forward it as requested, and at the same time notify the general secretary in order that she may keep trace of the books.

"(e) That no society take out more than one book at a time, or retain it longer than a month.

"(f) Postage shall be paid by the society ordering the book."

A number of books have already been secured for this purpose. All societies that have libraries, and are willing to contribute to the list, are requested to do so at once.

Will the secretaries kindly attend to this matter and report to

MRS. S. R. WILLS,
519 So. Avenue,
Wilkesburg, Pa.

A VISIT TO TARTOOS.*

An English steamer was going to a village within six miles of Tartoo; and, as I had never been able to visit the work there, I determined to avail myself of this opportunity, and thus escape the hard two days' journey by land. There were three in the party beside myself: an evangelist who was to visit some villages in that part of the field, one of the teachers in the girls' school, and a man of all work to look after things, as women do not travel alone in this country.

Our friends at Tartoo knew of our coming, and sent animals to the village to carry us to the town; and we received a warm welcome. They are so far away from other workers that they appreciate a visit.

Tartoo is one of the oldest towns in Syria. There are great stones in walls centuries old. I was much interested in a church so old that no one knows when it was built, some suppose in the second century after Christ. But the walls are still in good condition. I thought how many generations have been born and died since the men who built it have been laid in

* Extract from a letter that Miss Mattie R. Wylie, of Latakia, Syria, wrote Aug. 26, 1902, to the Young People's Society of Christian Endeavor, connected with Second New York Congregation.

their graves. Yet there are some marks of decay. "They perish shall, but Thou shalt evermore endure." It is now a mosque, as many old Christian churches in this country are, and I sighed every time I looked at it. I do not think it was a breach of the tenth commandment to wish it were ours and filled with devout worshippers every Sabbath.

The island of Arvad is in sight, although it takes nearly an hour to go by boat. Arvad and the Arvadites are mentioned several times in Scripture, the first time in the days of Noah. The men are still numerous. It is said that the island contains five thousand inhabitants, but one can scarcely believe it, as it is nearly all rock, with few plants and trees and no animals except cats. There is a story that some men took a donkey on shore, and the women and children were terrified when it shook its ears and began to bray. Many of the women have never been on the main land.

We found the evangelist and his family and his assistant busy at work. On Sabbath morning I counted one hundred and seven, and there were more than a hundred day pupils. M. Yacob visits much among the people, and his good wife is called upon at all hours of the day and sometimes in the night to visit the sick. There is a great change in the feelings of the people since the evangelist made his home among them. But they still think it would be a dreadful thing to become Protestant Christians. That, however, will wear away in time. Some young men have gone to America, not simply for the purpose of making money, but that they may become Protestants in peace. They have written home that they have done so, and they tell of the good that Christians are doing in America. God has His own way of working.

We came home in an open boat. It was

my first experience of that kind of travel, and I should not choose it, if there was any other way.

A WONDER-WORKING CHURCH.

The Moravian Brotherhood has been, and still is, a historic marvel.

Herrnhut, about fifty miles from Dresden, is the center from which radiate the noble missionary efforts of the United Brethren. It is a plain village, of Quaker simplicity, of about one thousand people, where all is neat, orderly, and pervaded by the religious element.

The "House of the Brethren" and the "House of the Sisters" are the homes of unmarried men and women, respectively; the former with thirty and the latter one hundred inmates. No celibate or monastic vows are taken, and the association is voluntary, in the interests of economy and industry and Christian labor. On the slope of Hutberg Hill lies the peaceful burial place of the community, with the tomb of Christian David, and slabs of stone, lying flat on the ground, bearing the simplest record of the dead.

The large stone buildings at Berthelsdorf are the residences of the Elders' Conference. They meet thrice a week around their table, examine the correspondence of the body, and talk over and pray over all the affairs of the *Unitas Fratrum*. Here is the hub of the great wheel, from which extend to the utmost circumference of their work their various spokes, financial, educational, evangelistic, disciplinary.

As the Moravian brethren lead all Christendom in the high average of their missionary consecration and contribution, we may well ask, What is the cause? Their creed does not essentially differ from other creeds of Christendom's reformed churches. They especially emphasize the person and work of the Lord Jesus as Re-

deemer, both by pulpit and press. In Him, as they say, they "have the grace of the Son, the love of the Father, and the communion of the Spirit." The Holy Scriptures they cordially accept as the inspired and infallible Word of God: and the Living Word, the blessed Christ, is, especially in His character as a *sacrifice for sin*, the model for their imitation. They lay stress not so much upon *doctrine* as *life*.

The body is governed by a general synod, meeting every ten years or so, at Herrnhut. Provincial synods control the three provinces, Continental, English, and American.

In constitution their church combines the features of Presbyterianism and Episcopacy. But they are not jealous of "Episcopal ordination" or "apostolic succession." They prize, as of unspeakable worth, the baptism of the Holy Ghost and the apostolic spirit of self-denial and loyalty to Christ.

Like the Waldenses, they seem to be appointed of God to keep alive the embers of the primitive faith and apostolic spirit, in the midst of the worldliness, extravagance, and selfishness that would quench even the fires of God.

The illustrious "father," in modern times, was Count Zinzendorf. But their history in Moravia and Bohemia reaches back, perhaps, even into the ninth century. John Huss (born 1373) was their most famous reformer. In 1457 they organized as a religious society; after years of fierce persecution, in 1467, they held a synod, and completely separated from the State and obtained from the Waldenses the "Episcopal Succession." Their bishops were consecrated. After a most remarkable history of alternating prosperity and persecution by the anti-reformation of Ferdinand II., Protestantism was totally overthrown in Bohemia and Moravia.

Over 50,000 people were driven out, as the Huguenots were from France, and for almost a hundred years the *Unitas Fratrum* was like treasure hid in a field.

Just fifty years after Comenius, the last bishop of the Bohemian-Moravian provinces of the old Unity, died, two families of Moravian exiles reached Count Zinzendorf's estate in Saxony, Berthelsdorf, seeking refuge. There, under his sheltering care, they built Herrnhut ("The Lord's Watch"), and revived their ancient Church. Zinzendorf, resigning worldly honors and riches, became their bishop, and the new "Father" of this apostolic Church. For over one hundred and seventy years they have been multiplying churches and missions. At Gnadenhütten ("Tents of Grace"), in Ohio, one hundred Moravian Indians were massacred in 1782 by suspicious whites. In Lapland, among the Samoyeds, in Algeria, China, Persia, Ceylon, the East Indies, the Caucasus, Guiana, Guinea, among the Calmucks, in Abyssinia and Tranquebar, Greenland, Labrador, on the Mosquito Coast, on the Islands of St. Thomas, etc., in South Africa, Thibet, Australia, and now in Alaska, this feeble yet mighty band of disciples have carried the flag of the cross.

This work of foreign missions chiefly engages and almost absorbs the life of the Moravian Brotherhood. It was begun in 1732—one hundred and seventy years ago, when Herrnhut was the only church, and numbered only six hundred souls. Within one hundred and thirty years, this little band had sent out two thousand and one hundred missionaries, exclusive of native assistants.

Zinzendorf, when about twelve years of age, had formed with youths of like mind, the *Senfkorn Orden* ("Order of the Grain of Mustard Seed"), with its covenant of mutual love, loyalty to Christ, and direct

aim and effort for the conversion of souls. The badge of the order was a shield with an "*Ecce Homo*" and the motto: "His wounds, our healing." Their rule of life, "None of us liveth to himself alone"; "We will love the whole family of man."

Thus, while this young Count was at school in Halle, he was preparing unconsciously to become the leader of the Missionary Church of our day. This consecrated Count married a godly woman, who, with him, cast rank and riches to the winds as inventions of human vanity; and these two took as their sole aim in life the winning of souls. They were ready at a moment's call to enter on any missionary work, and counted that place as home where they could find the widest door open for Christian labor. And so the Senfkorn order of the young lad at Halle grew into the *Diaspora* of the Brotherhood at Herrnhut.

The principles of the Moravian Church may be briefly stated thus: First, every believer is to find his *work*, in witnessing to Christ; second, his *home*, wherever he is most needed for service; and third, his *cross*, in absolute self-oblivion for Christ's sake.

The history of this brotherhood is a modern miracle. While during the eighteenth century "England was," as Isaac Taylor said, "in virtual heathenism," and as Samuel Blair declared, "Religion in America lay a-dying"—when Voltaire and Frederick the Great ruled Europe, and lasciviousness in novel and drama, and deism in pulpit and press, threatened alike the foundations of morality and piety; when the whole Church seemed bowing to the idols of this world and scarce the form of godliness was left—even then the Moravian Church remained both evangelical and evangelistic! Probably up to this time, not less than three thousand brethren and sisters

have been engaged in foreign work, besides all that have been helpers in the work of the *Diaspora*.

Again, the missionary spirit is so fostered that the Church abroad is more conspicuous than the Church at home. Both domestic and foreign missions are carried on by this numerically small body, on a scale proportionately more extensive than any other Christian denomination. The work of Home Evangelization, or the *Diaspora* (see 1 Peter 1:1, Greek, *i. e.*, "Scattering of Seed"), is very extensive on the Continent of Europe. It aims to evangelize State churches without proselytizing their members. Missionaries hold meetings for prayer and exhortation, visiting from house to house. In 1862, 120 missionaries were thus employed, male and female, and the enterprise reached from Saxony to France, Switzerland and Germany, north to Sweden and Norway, and east into Russia. At that time 80,000 members were connected with this *Diaspora* on the Continent.

So near as we can ascertain, on December 31, 1900, this Brotherhood numbered, including all the baptized, over 96,877 at home, and over 95,424 abroad, making a total of about 192,301, and of these, 397 were foreign missionaries, with 47 ordained native ministers, and 1,865 native helpers. In other words, 1 out of every 244 communicants was a foreign missionary; they had nearly as many communicants in their *mission* churches as in the home churches, and actually raised an average of seventeen shillings and sixpence for each communicant, for foreign missions alone. At the same ratio, if the fifty million evangelical Protestant Church members should similarly contribute, we should have £45,000,000 instead of barely £2,400,000 as our annual missionary income, and, if the whole Christian Church would imitate such per-

sonal consecration, the evangelical churches would be sending into the field 700,000 missionaries instead of 10,000!

ARTHUR T. PIERSON, D.D.

STEWARDSHIP.

"It is a striking proof of the practical tendency of gospel morality that our Saviour has regarded the use and possession of earthly riches as a subject of sufficient weight to be particularly handled by Him in a triad of parables: viz., the parables of the 'Rich Fool,' the 'Unjust Steward,' 'Dives and Lazarus,' not to reckon a number of hints occurring here and there in his discourses." How, then, have we employed our Lord's money?

There are three great objects to which our means ought to be appropriated so as to meet the Divine approval. These are:

1. A certain proportion ought to be taken for defraying personal and family expenses.

2. Another portion may be allowed to accumulate as capital.

3. A fixed proportion ought to be devoted to God.

No one doubts that the first of these objects ought to be attended to. Every one must be housed and clothed and fed. This duty need not be urged; the danger is that this duty be the only one attended to.

In regard to the second there is difference of opinion. Some fanatics go so far as to say that a Christian has no right to acquire property. They say it is a distrust of God's providence and care to store up money for the future provision of themselves and families. They support their opinions by the wresting of such Scriptures as these: "Lay not up for yourselves treasures upon earth"; "Woe to him that ladeth himself with thick clay"; "Go to now, ye rich men, that weep and

howl for the miseries that shall come upon you," etc. The common sense of mankind, as well as Scripture compared and interpreted, is so totally opposed to these views that no one carries them out in practice. The Scriptural authority for this common sense view is very decisive. The meaning of the passages I shall quote is that property in itself is a blessing, and only becomes a curse if improperly employed. "The hand of the diligent maketh rich"; "He that gathereth in summer is a wise son"; "The blessing of the Lord maketh rich and He addeth no sorrow with it"; "And the Lord hath blessed my master Abraham greatly, and he is become great, and He hath given him flocks and herds and silver and gold." It would be hard to prove against such Scriptures as these that it is a sin to die rich.

I thus frankly and fully declare that the Scriptures teach the propriety and necessity, not only of adequately providing for present wants and comforts, but also of accumulating property for commercial and useful purposes and for the future wants of ourselves and families. These apparent concessions, some might think, will counteract or weaken the arguments to be used to enforce the third department of our duty as stewards: viz., the portion to be allotted to the service of God. Truth requires no concealment or suppression of anything. The same authority which says, "Honor the Lord with thy substance," says also, "But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel."

The third department of stewardship, viz., that part of our property to be devoted to the service of God, includes three divisions:

First. Almsgiving, or charitable contributions to the poor or to benevolent institutions.

Second. The support of the ministry, both in our own country and in foreign lands.

Third. Free-will offerings.

In regard to the first of these divisions, the money which we give to the poor, God has been pleased to designate a loan to Him. "He that giveth to the poor lendeth to the Lord." "Blessed is he that considereth the poor; the Lord will deliver him in time of trouble."

But in order that we may perform this duty intelligently, the Holy Spirit led the apostle to lay down a special rule. "Upon the first day of the week let every one of you lay by him in store as God has prospered him, that there be no gatherings when I come." This passage has been grievously misunderstood, and made to teach the propriety of Sabbath morning collections in church for the support of the gospel. Whereas, it was Paul's direction to the Corinthians how to provide in a special emergency alms for the suffering saints in Jerusalem, so as to avoid taking up a collection when he should come to preach to them. In effect, he says: "Do this in order that there be no necessity for a collection when I come."

The second division of religious giving comprises the portion of our substance which we *owe directly to God*. In this God claims of all His people His right. In giving to the poor, He says we "lend to the Lord"; but in withholding from Him what He claims as His right, we are said to "rob God." We do not "rob" by refusing a loan, but we do rob when we fail to pay a debt. Now does God in His Word tell us precisely how much He claims as the portion He will accept from His people as His share? The plain answer is that in all ages of the Church, from Abraham to the present moment, He has indicated that the rendering of less than a tenth of a man's income is a rob-

bing of God. Now in the Jewish Church this tenth was devoted exclusively to the maintenance of the ministry and the ordinances of God's house. And Paul, in allusion to this provision for the ministry under the old economy, says: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel." That is, as under the old economy, God prescribed that the ministry and all who aided them in the service of religion directly, should be supported by the contribution of a tenth of the income of His people; so God expects the ministry of the Church and the eldership of the Church to be supported now.

There is the greatest ignorance among ministers, and great misapprehension among the people, on the subject of the Jewish tithe. It was not collected under stringent regulations. On the contrary, he might, and the covetous Jew did, often fail to "bring" his tithe to the storehouse. If he did not bring it voluntarily, there was no compulsory process by which it could be wrung from him. It was a matter which rested between him and his God. The rulers of the people took no cognizance of his dereliction. But God, Whom he "robbed," did. Thus you see that what is called the "laws of the tithe" was only the rule of proportion by which God taught His people what amount of their yearly income He would accept as a token of their acknowledgment of His right to all their possessions. And in the degenerate days of the Church, when piety was almost extinct, and when the priests failed to teach the people their duty in this matter, God visited them with drouths and all manner of agricultural disaster, and caused the priests to become "contemptible and base in the eyes of the people," because they had, in the language of Malaehi, "corrupted the covenant of Levi"; that is, because they had relaxed

the demand for the tithe which was the "covenant of Levi." In precisely the same way the ministry in our day, by their failure to indoctrinate the people as to the demand which God makes upon them for the support and maintenance of all His ministers and the ordinances of His house, have, in a manner, become "base and contemptible" before all the people. Instead of proclaiming fearlessly their right to live of the gospel, they too often stand like beggars, hat in hand, entreating that they may be permitted to starve on the meager pittance doled out to them by a covetous and selfish people. And hence it has come to pass that most people look upon money paid for the support of the minister at home or for the missionary to the heathen as a charity, instead of a debt owed to God Himself.

I wish, while on this subject, to explain briefly the "free-will offering."

A free-will offering was brought by the pious Jew on a particular emergency as a thank offering for deliverance from some special peril, or on the experience of signal blessing. It was never appropriated or intended to supplement any deficit in the support of the priests; and there was no room for a free-will offering on the part of any one *who had not brought his tithe*. A free-will offering was something over and above what the offerer owed to God. Only after all obligations were discharged could one dare to present a free-will offering.

You are now prepared to see for yourselves whether any of you could, if you desired, bring to God a free-will offering in acknowledgment of His signal mercies to you during the past year. If your givings to the support of the gospel in the Church at home and in our missionary work in foreign lands have not been one-tenth of your income in the past year, you are in no condition to make free-will offer-

ings. You must be just to God before you can be generous. Some have given more than a tenth of their gains; some only a portion; some nothing. The account is between all and God. Be assured God has a controversy with all who have fallen short. God says by Malachi: "Ye are cursed with a curse, for ye have robbed Me."

The adoption of this rule of voluntary tithing is recommended by four considerations:

First. It has the sanction of divine authority.

Second. It was practiced by the early Church for more than a thousand years after the Apostles.

Third. It is the only equitable plan for distributing the burdens of a church according to the abilities of the people.

Fourth. It is the certain condition of worldly prosperity. It is impossible for God to lie. He says: "Honor the Lord with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine." "Bring ye all the tithes into the storehouse, and prove Me now herewith, saith the Lord of Hosts, if I will not open the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

—*Selected.*

TWO SIDES TO THE QUESTION.

That the Boxer outrages of 1900 may be repeated in the Chinese provinces of Sze-Chuen is the opinion of missionaries who have appealed to United States Minister Conger at Peking for protection.

Mr. Conger has demanded of the Chinese authorities immediate suppression of the disturbances in the district where already several native Christians have been massacred and a chapel burned. On account of his obvious inability to cope

with the situation, Kwei Chun, Viceroy of Sze-Chuen, has been removed from office and succeeded by Taen Chunsuan.

Mr. Conger has addressed Prince Ching, informing him of the outrages, asking their suppression and stating the lessons of experience showed these troubles should be stamped out at their inception. To this Prince Ching answered that instruction had been sent to Sze-Chuen to put down the trouble and appropriate edicts had been promulgated. These were evidently of no avail, for on July 29 Mr. Conger received from Mr. Canright this telegram: "Demanded protection in vain. Massacres and robberies daily. All are in great danger."

Thereupon Mr. Conger addressed Prince Ching again, in the course of his letter saying: "There are many American missionaries in that province and it is my duty to demand their full and complete protection."

After receipt of this news from Washington, the Philadelphia *Inquirer* secured the following by cable from Peking, dated Sept. 18:

The imperial and provincial troops at Chengtu, capital of the Province of Sze-Chuen, where troubles similar to the Boxer rising have been prevailing for some time, succeeded in keeping the gates of the city closed against the rebellious members of the Lantern Society and restored order. The authorities executed ten persons yesterday, including a woman leader, who had large influence since the beginning of the trouble. Four more executions are reported to-day. The country outside of Chengtu and the road from that city to Chungking are in control of the rebels. This evening the throne issued an edict ordering the immediate suppression of the rebellion.

Another outbreak of mob violence against the "foreign devils," much like

those which fastened the eyes of the world on China two years ago, has recently been reported. A mob of several hundred natives assembled and laid siege to a little group of fifty defenseless foreigners. The members of the mob were armed, and were plainly thirsting for blood. After terrifying shrieks and curses, the mob opened fire, and shot three of the "foreign devils," driving the remainder out of the town where they had been living, with threats of death if they dared return. Those who escaped, in terror of their lives, promptly and properly appealed to their ambassador, who laid the matter before the central government. The central government called the attention of the governor of the district in which the outrage occurred to the fact that complaint had been made, but announces that, under the law, it can do nothing more. Of course it deeply regrets the occurrence, but is not able even to give assurances that similar outrages will be prevented in the future. Nor can it do anything towards seeing that the ringleaders of the mob are punished. It would be certain that the home government of the "foreign devils" will take prompt and severe measures to compel the punishment of the rioters, and to secure the payment of indemnities to the families of those who were killed by the mob, were it not for the fact that the "foreign devils" in this case happened to be Chinamen, while the mob was made up of American citizens, living in and about Baker City, Oregon. Minister Wu is the diplomat to whom an appeal has been made by his countrymen, and the Government at Washington has been able to do nothing more than to call the attention of the Governor of Oregon to the facts in the case, with which he was doubtless already familiar. Unless Oregon decides to make reparation and punish the offenders,

nothing can be done in the case. The National Government is helpless, and cannot interfere with the State Government. It may, indeed, and probably will, following a well-sustained precedent, pay a sum of money to the Chinamen who were injured, but such money will be paid merely as a gratuity, and not in acknowledgment of any right in the premises. The whole situation is a good example of the inconsistencies of which the tactful Wu occasionally reminds us.—*Harper's Weekly*, Sept. 20, 1902.

ONE PROVINCE IN CHINA.

Measured by Chinese standards, the Province of Sz-Chuan, one of China's eighteen provinces, with its 40,000,000 souls, is a most fertile and prosperous one. The natural resources are inexhaustible. Coal and iron are very abundant. The best producing salt wells in the empire are here. The Government derives more salt revenue from Sz-Chuan than from any or, perhaps, all other provinces. Real famines are unknown, though there have been two partial famines within the last forty years. In ancient times the land was covered with subtropical forests. Now it is all under cultivation, excepting the tops of the higher mountains. Rice is the principal crop.

There is a large and valuable commerce. The imports are chiefly cotton goods, oil lamps, clocks and other manufactured articles. The exports are mainly opium, salt, silk, vegetable wax, Tibetan wool and great quantities of Chinese medicinal herbs.

The people, or their recent ancestors, have largely come from other provinces. Many think them more able than the majority of their race. They have known nothing of the outside world until very recent years.

The missionary problem in the Province

of Sz-Chuan is to bring the gospel to this 40,000,000 people, shut out from the rest of the world; a people superior in intellect; their scholars highly cultured, according to the Chinese standards, but until the last few years absolutely ignorant of everything excepting what chanced to fall within the narrow circle of their own horizon.—By Rev. W. Manly, Chung-King, in *May Missionary Review of the World*.

THE MISSIONARY SPIRIT OF THE CHRISTIAN LIFE.

—This article is from the pen of Mr. Robert E. Speer, Secretary of the Board of Foreign Missions of the Presbyterian Church in the United States, and closely identified with the forward missionary movements of to-day. It is selected from his book on "Missionary Principles and Practice," recently published by the Fleming H. Revell Co., at \$1.50 net. Every one who reads this chapter will want the whole volume.—

There are two different opinions which a man may hold in regard to his life. He may regard it as belonging to himself, as something under his control—and there are few men who have not at some time held that view. There is a time when it seems inexpressibly sweet, when the old shackles for the first time fall off; when the old limitations for the first time are laid aside; when a man for the first time feels on his brow the breath of the larger liberty, and looking out over his life says, "I am thy master." The other view of life regards it as belonging to somebody else, as not belonging to the man. This is the view of life which the Scriptures constantly take. "Ye are not your own," they say, "ye were bought with a price, therefore glorify God in your body, which is God's. Ye were not redeemed with corruptible things such as silver and gold,

but with the precious blood of Christ, as of a lamb without blemish and without spot," and this is the view which a reasonable man must take of his life. He knows perfectly well it does not belong to himself. * * * My life belongs to Christ, as His life belonged to God.

Now, if our lives belong to Christ, if my life belongs to Christ, then it is my business to be of use to Christ wherever in this world I happen at any time to be. I have no right to serve myself. I have no right to do my own pleasure. I am here to do the works and speak the words of Him to whom I belong. * * *

And it follows, as it seems to me, with equal plainness that if we belong to Christ, then it is our business to be willing to be of use to Christ anywhere; that our sympathies must be as broad as the sympathies of Christ; that our hearts must go out as widely as the heart of Christ, and that while we are of use to Him where we are, we must be ready to be of use to Him in any sphere; if it please Him, so much the better in the largest sphere. * * *

And in the second place, if we belong to Christ our hearts must feel for the world's need as Christ's heart felt for that need, and we must look out upon it with His eyes, and hunger for it with His hunger, and long to help it as He longed to help it, and was willing for its satisfaction to lay down His life on the cross. It is no easy matter to put in a few words the mighty need of this great world. Call one or two witnesses to testify to the world's wants. Call Keshub Chunder Sen, one of the great leaders in India in the last century, and ask him for his testimony about his own land. In the appeal that he issued to the young men of India, these were his words: "Look at your social constitutions and customs, the mass of enervating, demoralizing and de-

grading curses they are working! * * * Idolatry is the curse of Hindustan, the deadly canker that has eaten into the vitals of native society." Call Kipling, who is no missionary, and who calls India "rotten." These witnesses are not suborned by Christian missions. They testify under no constraint.

We can look at the world's need from another point. Bishop Thoburn says that there is one tract in his field where there are six millions of people unevangelized. In the Bombay Presidency in the Mission of the American Board, in the district of Satara, there are about one million two hundred and fifty thousand people, in a section of five thousand square miles, and until lately only one man to tell them the story of Christ and His love for them. I saw several years ago a letter from a missionary located in Northern India, in which he wrote:

"In the Mainpuri district there are 295 towns, with from 500 to 1,000 inhabitants; 129 towns with from 1,000 to 2,000 inhabitants; 39 towns with from 2,000 to 3,000 inhabitants; 11 towns with from 3,000 to 5,000 inhabitants; 6 towns with from 5,000 to 10,000 inhabitants. In most of these the gospel may have been preached two or three times during the last fifteen or twenty years, but there are 900 (or more exactly, 897) villages in this district with less than 500 inhabitants to each, and how can the gospel light shine in all this district and in this multitude of crowded villages and towns, with so few to bear it, and with the home board ordering reductions in the estimates given?

"Here I am with an imperfect knowledge of the language, alone in a district about thirty miles square, with 801,216 inhabitants scattered in 1,379 towns and villages, Etah also under my care, with 1,489 towns, etc., and 756,523 inhabitants.

"Next to me is Mr. —, alone in the district of Farrukhabad, with 907,608 inhabitants in 1,723 towns and villages, and one city of 70,000 inhabitants, and work enough for three missionaries at least, if you expect anything accomplished. Etawah district, with 668,641 inhabitants in 1,478 villages, has one man to represent the Presbyterian Church.

"The Presbyterian Church of America has undertaken to give the gospel to the two districts of Mainpuri and Etah, with a combined population of 1,557,739 souls residing in 2,868 towns and villages. To accomplish this glorious result and to fulfil the Lord's command to preach the gospel to every creature, the Presbyterian Church of America has stationed one missionary in this great parish, and proposes to put into his hands for keeping up schools, employing helpers, paying taxes on property and keeping it in repair, distributing tracts and Bibles, and for traveling expenses to superintend this great parish, the princely sum of \$2,477. These figures speak for themselves. The missionary asked for less than one-fifth cent each, with which to provide the gospel to a parish of over one million and a half souls, and he is met with the reply that he must reduce his demands, for the Church cannot afford to give him so much."

The conditions have changed since this was written, but it is still illustrative.

You may duplicate such pictures as this from many mission fields. Look at the little country of Colombia, to the south of us, with its 4,000,000 people, and five men—one to every 800,000 of its population, to tell the story of Him in whom God was reconciling the world to Himself. Dr. Arthur Mitchell used to tell the story of a midnight ride that he took on the Grand Canal in China, when he drifted along that quiet stream, and heard

the murmur of the millions who lived along it, the great majority of whom had never heard mention of the name of Jesus Christ. Here were cities of hundreds of thousands of people, no missionaries in them—while down over them all shone the same moon that eighteen hundred years ago fell upon the paschal sufferings of Him who did not die for a little company; of Him Whose love was not narrowed to a band of men gathered then or now, but Whose love went out toward the whole world. If we belong to Jesus Christ, then we must feel for this world of Christ's as Christ felt for it; we must hunger for its redemption with the same intensity with which He hungered for it, and we must be willing, even as He was willing, to go to Calvary for its life.

And in the third place, if a man belongs to Christ his sympathies must be as wide as Christ's, for the sake of his own spiritual life. It is one of God's laws, as inexorable as any of His natural laws, that no man can keep spiritual blessings to himself. God will not let him do it. He will turn such blessing into ashes. When Paul quoted Christ's words in the twentieth chapter of the Book of Acts—"It is more blessed to give than receive"—and saved us in that way the only words of Christ that are not recorded for us in the gospels, He did something more than save us only one detached sentence of Christ; he kept for us the very kernel of Christ's teaching. Whatsoever would save its life shall lose it, whether it is a local association, a local church, an individual Christian, a company of Christian men, any Christian organization, or a Christian Church, "Whosoever shall seek to save his life shall lose it." I do not need to tell the story of the anti-missionary Baptists, the story of the Moravian Church, or the story of human lives. All of us have seen God demon-

strating this truth—God's disapproval written upon the lives of men who think that they can appropriate wholly to themselves the salvation that is sent for all, without handing it on to others, for whom also He died.

And now what do men say in reply to all this? Well, they say, "There is so much need here at home." Need for what? Need for more lawyers? Ask Mr. Depew, who at the commencement of the Yale Law School, some years ago, said that there were already sixty thousand lawyers in this land—about twice as many as any legitimate business can be found for. Ask Justice Brewer, who, as President of the American Bar Association, at the annual meeting in St. Louis, several years ago, made an even stronger declaration. The students who were at Northfield in 1889 will never forget a speech of the Dean of the Yale Law School, Prof. Wayland, in which he challenged the men looking forward to the law to stop on the threshold and be very sure that they had the sanction of their Lord. I do not say one word against the practice of the law; but I do say that no man has a right to enter the law without being clear that that is the will of God for him. Need for what in this land? Need for more teachers? There are over four hundred thousand already in this country. There is scarcely a vacancy that occurs in any of our better institutions for which there are not twenty applications. The teachers' employment agencies are always busy. Need for what? Need for more business men? Bradstreet's says that ninety-five per cent. of the business men in New York fail, the competition being so fierce, and bitter, and strong, and incompetency so common. Need for more ministers? There are one hundred thousand of them already in this land, one to every six or seven hundred of the population. It might be far better,

if there were only half as many; if the Spirit of God spread out the work that has been laid on their shoulders, on the shoulders of those who have been paying others to do their work for God in their stead. Need for what? Let us ask ourselves, need for what? And then stop to think that if the ordained ministers alone in this land would speak to two souls each day for one year, they would in that year evangelize this whole land over again, having reached Christians and non-Christians alike. If the Sabbath school teachers alone reached one man a day, inside of thirty years they would have re-evangelized this whole land. If the members of the Protestant churches spoke each to one soul a day each day of a week, at the end of seven days the United States would have been re-evangelized. There is plenty of work here in the United States, need along all these lines of which I have spoken. But let no one say, "There is plenty of need for Christian work here in the United States," and then go out into the United States and not do any of it. Hundreds of men have locked the foreign mission door in their own faces on the pretext that there was so much to do at home, and have then deliberately sought their own ambitions here at home.

Or people say, "There is no immediate emergency; the thing has drifted for eighteen hundred years, and it can drift for eighteen hundred years more." No haste? I suppose such people have not "lost" anybody they love. Have they ever read the fourteenth verse of the twenty-fourth chapter of Matthew? "And this gospel of the Kingdom shall be preached in the whole world for a testimony unto all nations, and then shall the end come?" I do not press these words beyond the very clear meaning that lies upon the face of them. The gospel of the Kingdom shall first be preached as a witness unto all na-

tions, and then shall the end come. The end of what? The end of tears. The end of sorrow. The end of death. The end of separation and parting. The beginning of that glad day when those who sleep in Christ shall wake, and all the torn hearts of earth shall be healed, and all the separation shall be over, "and the glory of the Lord shall be revealed." Do you say you do not want to see that day? Do you say you have got no interest in its coming? Very well, then, you may well turn your back on the last command of Christ; you may well turn your back on the wail of Christ's dying world; you may well turn your back on the needs of your own spiritual life—only remember that when you do so you read yourself out of the company of the true-hearted, large-souled children of Him who loved the whole world and gave His Son for its life.

Eight hundred years ago, in the month of November, in the marketplace of the little French town of Clermont, Pope Urban stood on a lofty scaffold, and spoke in words of living fire to the mighty throng that was gathered there to listen to him, and as the orator spoke to the great throng, and swayed it as a man will sway a leaf with his breath, their cry rose up ever louder and louder, "It is the will of God! It is the will of God!" "Ah!" rejoined the orator, "it is indeed the will of God, and let this memorable word, the inspiration surely of the Holy Ghost, be chosen by you as your watch cry in battle, as you go out as the champion of Christ. His cross is the symbol of your salvation. Wear it, a red and bloody cross, as a sign upon your hearts or upon your shoulders, a pledge of your irrevocable engagement." And out from the market place of that little French town there poured a movement that lasted for two hundred years. It filled all Europe with the tread of in-

numerable armies. It whitened the Mediterranean with the sails of countless fleets. It swept in a great stream of Europe's best blood over Eastern battlefields. It erected lordly castles on Saracen soil. Then it passed away, losing all that it had won, and remained only an heroic and pathetic episode in human history. The crusades teach their lesson! They teach the lesson which will be learned on that day when men hear the cry of the new crusade and are willing to fight for the cross with the weapons of Him whose last words from it were words of forgiveness and peace. They teach the lesson of what God can do when the Spirit of God sweeps over the hearts of men and leads them to love the Christ as much as the crusaders loved His sepulcher. Would that now the Church might hear His voice declaring once again what is His will; might learn that His will is clear and plain; that it is not the satisfaction of selfish ambition; that it is not the chase of wealth; that it is not the search for honor or the gratification of pride; but that it is a life laid out for God's world! A few years ago, in Great Britain, just before the Ashanti expedition was to start, the call was made for volunteers, and the Scots Guards were called out at Windsor and ranged before the commanding officer, that he might ask for volunteers. He explained what the expedition was, what it meant, the sacrifices that would be involved, and he said, "If any men in this company will volunteer, let them stand out," and supposing that only a few would volunteer, he turned away for a moment. The entire company advanced one step. Upon turning round he noticed the unbroken line of the Scots Guards and was surprised to see that not one had stepped forward, and cried indignantly, "What, the Scots Guards, and no volunteers!" One of the corporals said, "The whole line

stepped forward." Would that now when this larger expedition is calling for volunteers, when the uplifted cross of the Christ—who thirsted, not for the salvation of a few, but for the redemption of a world—is held up before our eyes, we might hear the sweet and mighty call! How this land would thrill, as the aspen quivers, if only men by the hundreds would volunteer for God; desirous with Henry Martin, not to burn out for avarice, to burn out for ambition, to burn out for self, but, looking up to that whole Burnt Offering, to burn out for God and His World.

ROBERT E. SPEER.

MORSE'S LIGHT.

The Rev. George Winifred Hervey relates that long ago, while pursuing investigations in the Astor Library, New York, he used often to meet there Professor F. B. Morse, the renowned inventor of the electric telegraph. Once he asked him this question: "Professor Morse, when you were making your experiments yonder in your rooms in the university, did you ever come to a stand, not knowing what to do next?"

"Oh, yes; more than once."

"And at such times, what did you do next?"

"I may answer you in confidence, sir," said the professor, "but it is a matter of which the public knows nothing. Whenever I could not see my way clearly, I prayed for more light."

"And the light generally came?"

"Yes. And I may tell you that when flattering honors came to me from America and Europe on account of the invention which bears my name, I never felt that I deserved them. I had made a valuable application of electricity, not because I was superior to other men, but solely because God, who meant it for mankind,

must reveal it to some one, and was pleased to reveal it to me."

This utterance by a distinguished man of science reminds us again, as many similar utterances have done, not only that true greatness has no vanity, but that superior minds, as a whole, reverently acknowledged the Supreme. They who climb highest see farthest, and the light which comes from above shines the longest way.

—*The Presbyterian.*

"ONLY A BOY."

Not a single work for Christ will fail of its reward. It seems to be so hard for human nature practically to understand that in this world faithfulness rather than success determines the estimate of Christian usefulness. Let discouraged workers read this little story and take heart.

More than half a century ago a faithful minister, coming early to the kirk, met one of his deacons, whose face wore a very resolute, but distressed expression.

"I came early to meet you," he said. "I have something on my conscience to say to you. Pastor, there must be something radically wrong in your preaching and work; there has been only one person added to the church in a whole year, and he is only a boy."

The old minister listened. His eyes moistened, and his thin hand trembled on his broad-headed cane.

"I feel it all," he said; "I feel it; but God knows that I have tried to do my duty, and I can trust Him for the results."

"Yes, yes," said the deacon; "but 'by their fruits ye shall know them,' and one new member, and he, too, only a boy, seems to me rather a slight evidence of true faith and zeal. I don't want to be hard; but I have had this matter on my conscience, and I have done but my duty in speaking plainly."

"True," said the old man: "but charity suffereth long and is kind; beareth all things, hopeth all things.' Aye, there you have it: 'hopeth all things.' I have great hopes of that one boy, Robert. Some seed that we sow bears fruit late, but that fruit is generally the most precious of all."

The old minister went into the pulpit that day with a grieved and heavy heart. He closed his discourse with dim and tearful eyes. He wished that his work was done forever, and that he was at rest among the graves under the blooming trees in the old kirk-yard.

He lingered in the dear old kirk after the rest were gone. He wished to be alone. The place was sacred and inexpressibly dear to him. It had been his spiritual home from his youth. Before this altar he had prayed over the dead forms of a by-gone generation, and had welcomed the children of a new generation; and here, yes, here, he had been told at last that his work was no longer owned and blessed!

No one remained—no one? "Only a boy."

The boy was Robert Moffat. He watched the trembling old man. His soul was filled with loving sympathy. He went to him, and laid his hand on his black gown.

"Well, Robert?" said the minister.

"Do you think if I were willing to work hard for an education I could ever become a preacher?"

"A preacher?"

"Perhaps a missionary."

There was a long pause. Tears filled the eyes of the old minister. At length he said: "This heals the ache in my heart, Robert. I see the Divine hand now. May God bless you, my boy! Yes; I think you will become a preacher."

Some few years ago there returned to London from Africa an aged missionary. His name was spoken with reverence. When he went into an assembly the people rose; when he spoke in public there was a deep silence. Princes stood uncovered before him; nobles invited him to their homes.

He had added a province to the Church of Christ on earth; had brought under the gospel influence the most savage of African chiefs; had given the translated Bible to strange tribes; had enriched with valuable knowledge the Royal Geographical Society; and had honored the humble place of his birth, the Scottish Kirk, the United Kingdom, and the universal missionary cause. That boy was Robert Moffat

—*Exchange.*

Dr. J. G. Holland once said: "I have all my days had a card-playing community open to my observation, and I am yet unable to believe that that which is the universal resort of the starved in soul and intellect, which has never in any way linked to itself tender, elevating or beautiful associations—the tendency of which is to unduly absorb the attention from more weighty matters—can recommend itself to the favor of Christ's disciples. The presence of culture and genius may embellish, but can never dignify it.

"I have this moment ringing in my ears the dying injunction of my father's early friend: 'Keep your son from cards. Over them I have murdered time and lost heaven.' Fathers and mothers, keep your sons from cards in the home circle. What must a good angel think of a mother at the prayer-meeting asking prayers for the conversion of her son whom she allowed to remain at home playing cards for 'pastime?'"—*Lutheran Observer.*

"Tell me," said a young minister to an old minister who was approaching the end of his life, "how you would preach now, if you could begin again." The aged man, who had done his best to serve God, raised his trembling hand, and said: "I would try more and more to fill my sermons with faith in the eternal love and the eternal presence."

What men want the world over to-day is more faith in God. They believe in the value of iron and coal; they have unlimited faith in the power of electricity; there is no depreciation of the desirability of wealth, and men will risk anything for the shining gold. There is no lack of faith to-day, only men live so much in the seen that they are forgetting how to live in the unseen and eternal. The faith which prevails is faith in railroad stock and in the "Steel Trust" bonds. If heaven were only in range of our Lick telescopes, and we could really see it, and possibly organize a company to construct a ladder to it, or to open communication with it, there would be a sudden increase of faith in that direction. But no; it does not "appear." We can see the steel rails, but we cannot see God. We can make use of electricity, but how can we make any practical use of the eternal Spirit, who will give Himself only to make men good and holy?

Those who are to promote the kingdom of God must learn their lesson here—from a parable of the "mammon of unrighteousness," if need be. We must show not only that we have a faith, but that we are living in it. We must make clear beyond a doubt that we realize the presence of God and the power of Christ, and that we bear and suffer and triumph in this faith.—*Exchange.*

The following beautiful story is told of the famous Jesuit missionary, Francis Xavier, whose preaching was attended with such marvellous results in India and other Eastern lands in the sixteenth century.

On one occasion, after nights and days of incessant toil, ministering to the questionings and heart hunger of the multitudes who came to him for help, Xavier said to his attendant: "I must sleep, I must sleep; if I do not I shall die. If anyone comes, whoever he be, do not waken me; I must sleep."

He retired into his tent, and the faithful servant began his watch.

Soon, however, even before his master was asleep, a little frightened face appeared at the door.

Xavier beckoned to the watcher, and said in a most tender and decided voice: "I made a mistake, I made a mistake. If a little child comes waken me."

The Annual Report of the Baptist Missionary Union for 1901-2 says: "During the past year there have been added by baptism to our churches in heathen lands 8,497 souls; in Europe, 7,786; a total of 16,283, or 4,184 more than during the preceding year. There has also been a total net increase of 15,824 in the membership of the churches, and \$56,120 in the contributions of the members."

As we go to press, the cheering news comes to us that Mrs. Andrew Alexander has contributed from her share in the estate of her brother, the late Elder David Torrens, \$1,000 towards the purchase of property and erection of a new mission building in Selma, Alabama.

EDITORIAL NOTES.

—The following statement of facts will be mailed early in November to every settled minister and a representative of each mission station in the Reformed Presbyterian Church:

FOREIGN MISSION CIRCULAR.

Dear Brother:

You are requested to bring the claims of the Foreign Missions to the attention of your congregation. The facts contained in official reports and in letters from the fields, with which you are familiar, show that the work in all its departments is in a very encouraging condition. There was a large net increase to the native membership last year, and there is a spirit of inquiry everywhere. Your representatives are not sparing themselves, working early and late, in the face of great opposition, and, although without proper assistance at least in Mersina and Cyprus, are accomplishing good results. In the three fields embraced in the Syrian Mission, \$8,900 are needed to meet the salaries of four ministers, two ordained physicians and six women; and, if the two additional laborers called for and whose services are urgently demanded, are secured, at least \$1,600 will have to be added to this one item of expenditure. Then \$14,156 have been allowed for general expenses, including salaries of evangelists, colporteurs and teachers, necessary outlay for six boarding schools, and the medical departments.

At the call of the Church another minister and a physician have been sent to China, making an annual demand of \$3,900 for salaries of American missionaries alone.

These facts are stated that you may be in a position to give your congregation a clear and correct idea of what is needed in

order to have efficient service in the foreign fields. It is assumed that your personal interest in the evangelization of the world will constrain you to bring them up to the true idea and measure of Christian giving, that the full appropriation of Synod may reach the Treasury: \$15,000 for the Syrian Mission and \$6,000 for the Chinese Mission.

By order of the Board,

R. M. SOMMERVILLE,
Cor. Secy.

In the foregoing circular the Secretary of the Foreign Board does well to solicit the co-operation of pastors. The interest that they and their associates in the eldership manifest in the missionary enterprises of the Church measures the interest of the people under their instruction and oversight.

—Some years ago our missionaries in Asia Minor bought a piece of ground for a cemetery. It has never been inclosed, and recently they wrote the Board, asking permission to build a stone wall around it at an estimated cost of \$500, one-fifth of which they are willing to contribute. The amount needed is not large and the Board is in full sympathy with the friends in Mersina in their desire to have the graves of their dead protected against marauders, and so marked that the Church of the future will be able to tell where lie the bodies of its devoted missionaries; and yet, as the money in the Treasury is the offering of the people for distinctively evangelistic work, the Board believes that it would not be justified in using it for any other purpose.

Will congregations and individuals consider this request, which has the hearty

endorsement of the Board, and make a special contribution? The work will not be begun until the whole amount is in the hands of Treasurer Walter T. Miller, Cotton Exchange Building, New York, and whatever may be left over after completing the wall will be covered into the Mission Treasury.

—At the regular bi-monthly meeting of the Board of Foreign Missions the following minute was placed on its Records:

The Board, in accepting the resignation of Rev. Henry Easson, wishes to put on record its appreciation of his devotedness as a missionary and at the same time to express its sympathy with him in the personal and family affliction that has made necessary his retirement from the work in Cyprus. For twenty years, with the exception of one brief visit to America for rest, Mr. Easson labored in northern Syria, where he expended much energy and, in his intercourse with other members of the Mission, displayed rare Christian kindness and sympathy in co-operative service. An appointment to Cyprus in 1895 gave him an opportunity, not enjoyed before, of showing his ability to organize and administer missionary operations in a new field. For five years he re-

peatedly and, often accompanied by Mrs. Easson, who was one with him in every good work, visited the leading centers on the island, everywhere proclaiming Christ as the only Saviour and King, or directing evangelists and colporteurs in their work. He did not forget the charge: "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine."

The Board regrets the enforced retirement of Mr. Easson from a field where gentleness, combined with fidelity in preaching a pure gospel, won the respect even of its enemies, and have left an impression in favor of Protestant Christianity that must sooner or later bear fruit in the evangelization of Cyprus. It is the earnest prayer of every one that this beloved missionary and his wife may be restored to complete health and enjoy many years of successful labor in the home Church.

R. M. SOMMERVILLE,
WALTER T. MILLER,
Committee.

—On Thursday preceding communion a member of Second New York handed us five dollars for the medical work in Tak Hing Chau, China.

RECEIVED, September 23, 1902, through OLIVE TREES, Four Hundred and Seventy-five Dollars; being Two Hundred and Ninety from the Young Women of the Reformed Presbyterian Church, One Hundred and Seventy from its Ministers, and Fifteen from its Elders towards the support of their Missionaries for the year 1902.

\$290.00

170.00

15.00

\$475.00

Walter T. Miller

Shear

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